A SERMON

Preach'd in the

Cathedral Church

OF

St. Peter in York:

On the *6th.* of *February*, 168⅚. Being the Day on which His *MAJESTY* began his Happy *Reign.*

By *WILLIAM STAINFORTH* Residentiary *Canon* of *YORK.*

Imprimatur,

Ro. Altham, Rmo P. Dno. *Johan.* Archiep. *Ebor.* à sacris Domesticis.

YORK, Printed by *Jo. White*, for *FRANCIS HILDYARD* Bookseller, at the *Bible* in *Stonegate*, Anno Dom. M. DC. LXXXVI.

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To the Honourable

Sir THOMAS SLINGSBY

Baronet.

Sir,

I *Humbly Present you with a* Sermon, *which when it was preach'd, met with such a favourable reception and kind entertainment from some of the Loyal and Judicious Auditors, that they look'd upon the Printing it to be of public Use and Advantage, because it might (as they thought) in some measure at least contribute to the Reduction of such of His* Majesty's *Subjects as have been misled into Seditious Practices, and prevent others from falling into the snares of the same accursed Seduction; and accordingly they importun'd me to make it as Publick as now it appears. And tho' I took some time to consider before I would yield to their Requests, yet when I had once resolved to comply with them, I found no place for Deliberation to whom I should Dedicate it, or whose Name I should borrow to give countenance and protection to it. For the Design of this* Sermon, *being to promote an holy Fear of God, and a loyal Fear of the King, no Person did, or indeed could occur to my thoughts, whose Patronage could be more proper*

or useful to a Discourse of this nature, than your own; because You, Sir, *are so great an Example of those two necessary and indispensible Duties which are here recommended. Your holy fear of God has been made visible to all who know you, in your constant unalterable Perseverance in the Communion of the Reformed Church of* England, *and in your zealous Concernment, which upon all just Occasions you express, for its true Interests, and unalienable Privileges, notwithstanding all the Temptations you may have met with either at Home or Abroad, to corrupt your holy Faith and misguide your devout Affections. Your loyal fear of the King has been as evident as the former throughout the whole course of your Conversation, and most vigorously exerted and discover'd it self in suitable Effects and a Loyal Behaviour under the most frightful Posture, and discouraging Circumstances of public Affairs, when some were driven from their Duty and Allegiance by dismal Stories, and factious Amusements, and others were wheadl'd out of it by popular Addresses, and smooth and crafty Insinuations. And therefore, you justly enjoy not only the Estate and Honourable Titles which belong'd to your Ancestors, but also all that public Esteem and Reputation with your Prince and Country, which their fam'd and celebrated Loyalty procur'd for them. I need go no higher for a Proof of this than to your immediat Progenitor and Honourable Father* Sir HENRY SLINGSBY, *who persever'd in his Allegiance to his Prince, to such a degree of Faithfulness, as made him Resist even unto Blood (not in a Fanatical but Christian sence) and*

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lay down his Life for his Natural tho' baniſhed Soveraign, whom no Terrours or Allurements of a remorſeleſs and crafty Uſurper could oblige him to renounce. So that Loyalty ſeems entail'd upon your Family, and looks as if it were your Inheritance as well as your Choice, convey'd in your Bloud as well as infus'd at your Baptiſm, and deſcended upon you by your natural as well as ſpiritual Birth. But however, it is impoſſible that you ſhould ever depart from your ſelf or your Duty, while you live in the Communion of the Church of England, *and make her Rules the Meaſures of your Subjection; for ſhe teacheth a perfect, abſolute, unlimited Subjection, by teaching all her Members to Obey all the juſt and lawful Commands of their King, and with patience and reſignation to ſuffer his Cenſures and Puniſhments, where they cannot obey. And I do not doubt, but one great Reaſon among all the reſt, why you value and live in the Church of* England *rather than in any other Chriſtian Society whatſoever, is becauſe her Doctrine and Practices, in point of civil Subjection, are ſo conformable to thoſe of our Bleſſed Saviour, and his holy Apoſtles, who died rather than they would reſiſt thoſe Soveraign Powers they liv'd under, and who have forbidden all Reſiſtance under the pain of eternal Damnation. And may you long live in the Communion of this Holy Church, to do Honour to God, and Service to your Prince upon Earth; and God out of his infinit Mercy in his due time receive you into the Church Triumphant in Heaven. This is and ſhall be the conſtant daily Prayer of*

SIR,

Your moſt obliged and moſt humble Servant

WILLIAM STAINFORTH.

Prov. 24. 21.

My ſon, fear thou the Lord and the King, and medle not with them that are given to change.

CIvil Government is the great Comprehenſive Wordly bleſſing; for it is the Foundation of Peace and Quiet, the Spring and Fountain of all thoſe Ineſtimable Advantages which adorn and felicitate Humane Societies. For without Government there would be nothing but Wildnes and Confuſion, Rapine and Violence, and all the bloody Outrages of a barbarous and Merciles Inhumanity. And therefore God, who deſign'd the Happineſs of man in his Creation, not only implanted in his Nature ſtrong and powerful Inſtincts after Society, but alſo took care that he might Enjoy all the intended Bleſſings and deſign'd advantages of Society by inſtituting Government for its Support and preſervation. This is plain from that Authority and Dominion which God gave *Adam* over his Wife and all his Natural Deſcendents, by vertue of which every man, who was born into the World was born in a State of ſubjection, and Ow'd Duty and Obedience to him, from whom under God he derived his Natural Being. So that Government began by the Divine Ordination as ſoon as there were any capable Objects for its Exerciſe and adminiſtration, it being founded in Paternal

nal Authority, which as Families increaſed and multiplied, grew up to the height and largenes of Imperial and Political Power.

Now of all the Kinds and Forms of Government, Monarchy is not only the moſt Primitive and Natural, but the moſt Compleat and Perfect; for as it is moſt Conformable to the Heavenly Pattern, and nearlieſt reſembleth the Government of God, So it is moſt Conducive to all thoſe Uſeful and Beneficial purpoſes, for which men enter into Societies and for which Government was inſtituted. This might be prov'd by ſhewing, that Monarchy has all thoſe real advantages, which any other Forms of Government can pretend unto, without being ſubject to many of thoſe Numerous Inconveniences and Miſchiefs which inſeparably attend them.

And of Monarchies, that which is limited and Hereditary deſerves the preference for its ſingular Value & Uſefulnes. Now by a Limited Monarchy I mean ſuch an One, where the Supream and Unaccountable Power of the Prince, as to its exerciſe and adminiſtration, is under the direction of ſtated and fixed Rules (whether Poſitive Laws or Immemorial Cuſtoms) which by a long Train of Experiences have been found to be Juſt and Equal, and advantagious to the public welfare of the whole Community, and which the King is under all the Obligations of Honour, Intereſt and Conſcience to defend and maintain. In ſuch a Caſe the People know what they have to truſt unto and depend upon, and as they are thereby ſecur'd from all the ſervile fears of an abitrary

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preſſion, ſo they have the moſt powerful Motives even of this World, to pay a cheerful Obedience to the King, and to live peaceably and quietly under his Government.

By an Hereditary Monarchy I underſtand ſuch an one, where the Right of Succeſſion is founded in Proximity of Bloud, and derived by a Lineal-deſcent to the next a Kin. And as there is uſually more reaſon to think that Perſons of Royal Race and Extraction are more fitted by their Birth and Education, by their Natural Endowments, and acquir'd Abilities for Empire and Government than others of Ignoble Bloud, and mean Breeding, ſo by ſuch a continued and uninterrupted way of Succeſſion all Vacuums and Interregnums in the Government, and all the Broils, and Miſchiefs, and Confuſions which ariſe from Factious Competitions and ſtrivings in popular Elections, are prevented. Now it is our Happineſs, that we live under a Government thus Qualified and conſtituted, where the King never Dies, but is immortal in an hereditary Succeſſion; and where the People enjoy all the Property and Freedom which they can hope for, or promiſe to themſelves from any Government whatſoever.

And therefore with what Joy and Gratitude, with what Praiſes & Devotion ought we to celebrate this Day, whereon God was pleas'd to advance our Gracious Sovereign to the Throne of his Royal Anceſtors, and notwithſtanding the popular Diſtempers of the Age, and the turbulent Deſigns of Factious Men, to ſettle Him in a quiet and peaceful Poſſeſſion of his Natural and Legal Inheritance. This was an infinit Mercy, a Mercy to which

we owe our lives, our Peace and the Preſervation of whatſoever is Dear and Valuable to us. May this Mercy never ſlip our of our Minds! May we always remember it ſo as to be truly and ſincerely thankful for it! May we alwayes expreſs our unfeigned Thankfulneſs by all the proper and juſt returns of an humble and faithful Obedience, which we owe to God and his Vicegerent. And that we may be perſwaded to do this, I have made choice of theſe words of *Solomon* for the Subject of my preſent Diſcourſe, *My Son, fear thou the Lord and the King, and medle not with them that are given to change.*

In the former Part of this Text we have the Duties which we owe to God and the King enjoyn'd; and both theſe Duties are expreſs'd by one and the ſame word *Fear: Fear thou the Lord and the King.* In the latter part of it we have an uſeful expedient, or a proper means recommended and preſcrib'd for ſecuring and preſerving us in our Duty, *medle not with them that are given to change.*

1. We have the Duties which we owe God and the King enjoyn'd us, and both of them expreſs'd by one and the ſame Word *Fear.* Now Fear ſtrictly and Philoſophically taken, is that Paſſion or affection of mind, which is wrought and ſtirr'd up in us through the apprehenſion of ſome Evil or Harm, which Threatens us.

1*ſt.* And what can ſo reaſonably excite and awaken this Paſſion in us, as a ſerious and impartial Conſideration of God, who in his Nature is infinitely juſt, and infinitely powerful? for as he is infinitely juſt, we are thereby aſſur'd that he is always diſpos'd and inclin'd to puniſh all

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thoſe, who maliciouſly and wilfully offend againſt the Holy and righteous Laws of his Government; and as He is infinitely powerful, we are thereby aſſur'd that nothing can reſiſt the Inflictions of his Wrath, or oppoſe the Executions of his Vengeance, but He can puniſh and torment any or all his Creatures tho' united in an univerſal Conſpiracy and Rebellion againſt his Authority, in what kind, and to what degree, and to what duration He pleaſeth. So that theſe things conſider'd, we have infinitely more cauſe to fear God than all other Beings, which make and fill the Univerſe; for how can any thing be ſuch a dreadful Being, or ſuch an affecting Object of our Fear as God, when there is nothing but Himſelf Almighty and Irreſiſtible in Power? This plainly ſhews, that God can as far outdo all other Beings in the Ills and Miſchiefs which He can bring upon us, as He exceeds them in the meaſure & extent of that Power with which He is inveſted. And alas! what proportion is there betwixt the Power of God, and that of his Creatures? for the power of the Creature is limited and confin'd, and as it is always under the Controul of God, and ſubject to thoſe reſtraints, which He ſhall at any time pleaſe to put upon it, ſo in its freeſt Exerciſe, it cannot go beyond thoſe fixed Bounds, which are ſet to its Nature, and determine the extent of it. But the Power of God is immeaſurable and irreſiſtible, and nothing but his own Will can reſtrain the meaſure of its Actings, or ſet any bounds to the Exerciſe and Operations of it. It extends it ſelf to all things poſſible, & beyond that nothing can be conceiv'd as nothing can be done.

Thus you ſee what grounds there are for our Fear of God and what Stupid and Unthinking creatures we muſt be, if our minds are not affected with an awful ſenſe and dreadful apprehenſion of his infinit Power and Majeſty. And certain it is, that if the Fear of God was duly eſtabliſhed and fixed in our hearts, It would prove a pregnant & fruitful Principle of all manner of Piety and goodnes and would have an influence upon our external & viſible Actions proportionable to the reception & entertainment which it found in our minds: It would render us infinitely Cautious and Watchful over our thoughts and words and actions, and make us take all conceivable and poſſible Care that we might do nothing which might be diſpleaſing and offenſive to God: It would pull down Our haughty Spirits and bend our ſtiff necks, and make every thing in us Bow and Stoop to the Divine Authority and readily comply with all the Known Expreſſes and Declarations of it. It would make us approach the Divine Preſence with a becoming Reverence and behave our ſelves in it with ſuch Seriouſneſs and Humility and Devotion, as is ſuitable to the Excellency and Majeſty of that Infinite Being to whom we make our addreſſes: It would make us Honour every thing which has any peculiar relation to God, and put a difference betwixt what is Sacred (whether Perſons or Things) & what is common by ſuch particular Reſpects as are expreſſive of their Holy Singularity and appropriation. In a word, If we really feared God and lived under an awful Senſe of his Being, we ſhould no more

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dare to provoke his Almighty Juſtice by breaking any of his Known Laws than we ſhould be willing to be Eternally miſerable. And for this very reaſon the Fear of God is ſo frequently injoyn'd us in the Holy Scriptures;& for this very reaſon the Fear of God is oftentimes put for the whole Sum of Religion, and for all that Worſhip and Duty which we Ow to God; for whereſoever it is truly grounded and deeply rooted, all the other parts of Holines and Righteouſnes will flow from it as from their Natural and proper Principle. For it is impoſſible for any man to be affected with it, and not feel the force and efficacy of its nature in a perfect ſubjection of his heart and an entire reſignation of his Will to the commands and diſpoſal of God Almighty.

2. As we are Commanded to fear God, ſo alſo to fear the King, and tho' there is not an equal Reaſon, yet there is a ſufficient one for ſo doing. For the King is Gods Vicegerent and Repreſentative, and is intruſted by him with the Temporal Power and Material Sword for the ſupport of his Authority and Vindication of his Government. God, who has ſet him upon his Throne for the Good of the whole Community, has furniſhed him with all thoſe means which are neceſſary for the attainment of ſuch an excellent end. For He has not only given him Authority to Enact and preſcribe Lawes for the Regulation of his Subjects, but alſo Power to inflict Penalties upon ſuch as dare to tranſgreſs them. And indeed without ſuch a Power of Coercion all his other Authority would prove lame and defective and inſufficient for

for all thoſe purpoſes for which it is Ordain'd. For the Generallity of Mankind are not ſo ingenuous as to be wrought upon by rational arguments & wiſe diſcourſes, nor to conform to the moſt prudent & uſeful Rules upon the bare propoſals of Authority; There muſtbe ſomething to work upon their Fears as wel as to Convince their Underſtandings, before they will learn or practiſe the Duty of Subjection. And though thegreat & ineſtible advantages of Order & Government are ſufficient Motives to engage any thoughtful and conſidering Perſon to Civil Obedience and a regular Submiſſion to public Authority, yet few men conſider what is their true Intereſt, or wherein their greateſt Happineſs conſiſts, or what are the beſt and moſt proper means to attain and ſecure it,but live incogitantly & careleſly without any other thoughts or reflections, but what their impotent Paſſions and unruly appetites inſpire them with. And therefore it is no wonder, that men generally are ſo turbulent and ſeditious in their natures and Inclinations, and upon every provocation & diſguſt, nay upon every fooliſh Caprice & Humour ſo ready to combine in factious deſigns and engage in rebellious enterprizes, and to pull Ruin upon themſelves by offering Violence to the Government. But as this ſhews the Folly & madnes of ſuch People,& how little they underſtand either their Duty or their Happines, So it demonſtratively proves the Neceſſity of a Right to puniſh offenders, & of a Force ſufficient to execute that Right, in all thoſe who are inveſted with Supream Sovereign Authority. For tho'men will not be won to live dutifully

dutifully and Loyally by the charms of Peace and the Bleſſings of Obedience, yet they may be conſtrained and forc'd to do ſo by the Dreads and Terrors of Public Authority, and Fear of Puniſhment will have its effects upon ſuch Obſtinate and unruly Tempers, whom the Hopes of rewards can make no impreſſions upon. For thoſe men who through ſtupidity and dulneſs, through Ignorance or Inconſideration have no affecting and lively ſenſe of true Happines, and Conſequently are not to be mov'd by the propoſals & aſſurances of it to Keep within the bounds & limits of their Duty, yet cannot hinder themſelves from being ſenſible of Pain and Torment, nor ſo far harden & fortifie their Natures againſt the impreſſions of Fear, as not to feel the force and Power of that Paſſion, when they lye under the apprehenſion of Impendent Ruine or approaching Miſery. And therefore as men naturally endeavour to avoid what they fear, ſo it is neceſſary that the public Magiſtrate ſhould be armed with ſuch an Authority as may create Fear in all thoſe who otherwiſe might be diſpoſ'd to reſiſt and riſe up againſt Him, that ſo He may conſtrain thoſe by the Terrors of His Juſtice, whom the effects of His Love, Clemency & Bounty could not Oblige to be Subject. And accordingly that men might want no Motives to be Subject to Government, God has arm'd Kings with an Authority to Threaten Puniſhments and a Power to inflict them.

So St. *Paul* teacheth us, when he tells us that the Magiſtrate *beareth not the ſword in vain, for He is the Miniſter of God, a Revenger to execute wrath on them that do evil,* *Rom.* 13. 4.

And

And this ſhews, that as we have reaſon to fear God, ſo alſo to fear the King, tho' not in the ſame degree and proportion. Tho' the King cannot make us miſerable to that degree which God can do, becauſe his Power is limited and cannot reach us beyond this Life, yet He has Power to make us ſo far miſerable as juſtly renders him an Object of Dread and Terrour to us. For if we are unruly and diſobedient, and will not be kept within the compaſs of our Duty, He has Power and Authority to do Juſtice upon us, and inflict ſuch Puniſhments as are proportionable to the Nature of our Guilts and agreeable to the Preſcription of the public Laws. In ſome Caſes He can put Marks of public Infamy and diſgrace upon us: In others he can puniſh us in our Eſtates by ſetting pecuniary mulcts upon us: In others he can add a further puniſhment to that, and afflict us in our Bodies aſwell as in our Purſes: In others, where the Offence is capital, as all Treaſon and Rebellion is, He can Taint our Blood, and Confiſcate our Eſtates, and put us to Death.

So that, if we did but fear the King proportionably to the Evils which he can bring upon us, we ſhould not dare to provoke his wrath, by offending againſt his Laws: we ſhould not dare to combine and Conſpire againſt his Royal Authority, nor move one Step which has any apparent Tendency either to deſtroy his Sacred Perſon, or endanger the diſſolution of his Government. And I do not doubt, if the ſtouteſt and hardieſt Rebel of them all (always excepting thoſe who are Rebels out of Principle and Conſcience) did but frequently and ſeriouſly think upon

upon the Ax and Gibbet, and that infamous and untimely Death, which is always the desert, and commonly is the Fate of Rebels, (I say) I do not doubt, but these Reflections would so awaken their Fears, as to Quell their Seditious Purposes, and put a stop to their Factious Designs, and suggest unto them such wise and prudent Counsels, as would keep them Peaceable and Loyal under the best of Monarchies, and the best of Governments. And for this very Reason the Fear of the King is commanded and injoyn'd us, as if it were the whole of that Duty and Allegiance which we owe unto him.

Thus having Discourst in short upon those Duties of Fear which we owe to God and the King, I proceed to make such Observations as may be gathered both from the Connexion of the Words, and the Order of them.

1. We may Observe, that Religion and Loyalty have such a close dependence, and strict connexion with each other, that the wise Man puts them both together and injoyns them upon us in such a manner, as if they were but one single indivisible Duty. And certain it is, that however some men may separate them in their internal persuasions, or external professions, yet in truth and reality they are always link'd and conjoin'd, and inseparably accompany each other. And this I shall make appear by shewing

1. That no man can be truly Religious who is not a Loyal Subject.

2. That no man can be stedily and immoveably Loyal, who is not truly and sincerely Religious.

1. No man can be truly Religious who is not a Loyal Subject. For what Duty is more clearly and ſtrongly enforc'd upon us by the Laws of our holy Religion than this of Obedience and Subjection to Kings and Princes? Government is God's Ordinance, and Kings are his Vicegerents, deputed by his Authority, and Arm'd with his Power to keep the World in Order, Peace and Quietneſs. And that they may be ſecure in their Thrones and inviolable in their Perſons, and irreſiſtible in their Adminiſtrations, God has plainly taught us by the Light of Nature, and the Revelation of his Word, always to bear in our minds ſuch awful regards, & to expreſs in our Carriage ſuch dutiful Reſpects as are ſuitable to the Excellency of their Character, the Dignity of their Office, and the Uſefulneſs of their Inſtitution. How numerous are the Texts which might be produc'd out of the Old and New Teſtaments to this purpoſe, wherein the Divine Original of Kingly Power is clearly aſſerted, a willing Obedience to all their juſt and lawful Commands is indiſpenſibly injoyn'd, and all manner of Hoſtile and Forcible Reſiſtance either of their Perſons, or their Authority, is expreſly forbidden, and ſeverely threatned? ſo that if the Truth of Religion is to be judg'd by thoſe Rules of Duty which God himſelf has deliver'd, and if we are not to be reckon'd any further Religious than as we ſincerely conform to thoſe Rules, it is plain, that a Religious Rebel is as groſs and palpable a Contradiction as a Sovereign Unaccountable Subject, and it is in effect to ſay, that a man lives under the Directions of God's Commands whilſt he affronts

fronts the plaineſt Intimations, and violates the cleareſt Injunctions of the Divine Will.

It cannot be denied that many have rebell'd out of conſcience, and taken up Arms againſt their Natural and Sovereign Prince from an accurſed Perſuaſion, that they were not only allow'd but bound by the Laws of God to do ſo. But as the Nature of things are ſtated and determined, fixed and permanent, and do not alter and vary with mens Opinions and Apprehenſions about them; ſo no Errors and Miſtakes of ours about Religion can either turn that into a real Truth which is a certain falſhood, or convert that into a neceſſary Duty of Chriſtianity, which either in it ſelf, or in its conſequence is an effectual Contradiction to any of its Precepts. Now all Reſiſtance of the Supreme Sovereign Power is plainly forbidden by the Laws of our common Chriſtianity, and therefore Reſiſtance will ever be a ſin, tho' we are never ſo ſtrongly perſwaded of its being a Duty, and for the ſame reaſon we ſhall always be ſo far Rebels againſt God, as we are Rebels againſt the King.

And tho' it be true, that a Conſcientious Rebel is very much to be Pitied, becauſe what he does may be owing more to the Power of his Errour, than to the Malice of his Will, yet of all Rebels theſe are the moſt dangerous to the State and Government: For he who is a Rebel out of Conſcience is puſh'd on to his wickedneſs, & encourag'd to perſevere in it by the moſt Powerful Motives, which can influence & affect humane Nature. For he who is perſwaded that his Sin is his Duty, muſt needs look upon himſelf

Oblig'd by the Authority of God himſelf to Commit it, and has all thoſe great and glorious rewards, which are promis'd to any Chriſtian and Vertuous undertaking, to encourage and animate him to the practiſe of the Conſcientious Villany. And therefore the Supream Power can never be too watchful over the Motions, nor keep too ſtrict a hand over the Men of ſuch Principles, whoſe Faith is Faction, whoſe Religion is Rebellion, becauſe nothing but a perfect Diſability and want of Power in them can ever reſtrain their Wild and furious Zeal from making Attempts upon the Government aud creating diſorders in it. Theſe are ſo many Snakes and Vipers in the boſome of the State, which whileſt they are cheriſh'd with its Warmth and kindly influences are alwayes endeavouring to Sting it to death, and to Eat out the very heart and vitals of its Conſtitution, and no Truſt or Confidence can reaſonably be repoſed in them, until they abandon their factious Principles and be Converted to the Truth and the Government by a full and ſincere Conviction of their Duty.

An Atheiſtical Rebel, may be held from purſuing his factious deſigns by the Viſible terrors of the Civil Magiſtrate, Or he may be won over to the Government by thoſe ſecular advantages which his peaceable Compliance with the preſent eſtabliſhment may procure for him. Or a Man who is a Rebel againſt his Principle aſwel as againſt his Prince may conſider his Folly and his Guilt and repent of it. His Conſcience may awaken and recover it ſelf, and arreſt him with its dreadful convictions, and by

by ſhewing him the black Impiety and inevitable danger of his Seditious proceedings bring him back to himſelf and to his Duty, and beget in him firm and invincible reſolutions of being faithful to his Conſcience and to his Prince, and of never departing any more from the Fidelity and Allegiance which is due to both of them. But there are no grounds for conceiving any ſuch hopes of a Conſcientious Rebel; for he is under the poſſeſſion and Conduct of a Principle, which is too ſtrong and powerful for any Earthly Motives or Secular Conſiderations; and all thoſe Ingagements to Loyalty and Civil Subjection which have relation to another Life, through the Malignity of his Error & the Corruptions of his conſcience are made to miniſter to his Rebellious purpoſes, and to cheriſh & Encourage him in his moſt Furious & Zealous executions of them. So that nothing but perfect deſpair & an abſolute Incapacity of Harming the Government, can ever withhold a Conſcientious Rebel from diſturbing the Peace and endeavouring the Subverſion of it. And therefore nothing can be more Reaſonable in it ſelf, nor Uſeful to the Public, nor Prudent in our Governours, then to take all due care, that thoſe may never have any means nor opportunities of Embroiling the Quiet and ſhaking the Foundation of the Government, who look upon it as a point of Conſcience and as a part of Religion to be alwayes prepar'd and alwayes reſolved to endeavour the Confuſion and Deſtruction of it.

But what Monſtrous Illuſions and Diabolical Infatuations muſt they ly under, who think Reſiſtance of Sove-

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reign Power in any caſe or upon any account whatſoever to be a Duty of Chriſtianity, or the Dictate of an Enlightened Conſcience! Who perſwade themſelves that they are obedient to the Impulſes of Gods Spirit in reſiſting the Authority of His Vicegerent, and are promoting the Honour of his Government in pulling down the Ordinances of his Providence! For ſuch are Kings, who are ſet upon their Thrones by Gods Authority and appointment, and in an eſpecial manner bear the Impreſs and Character of his Divinity uponthem, For God himſelf tells us, *That by him Kings Reign*, and St. *Paul* ſaith, *There is no Power but of God, and the Powers that be, are ordain'd of God*, and that the Supreme Magiſtrate *is the Miniſter of God*; and that no Reſiſtance may be made to his Authority nor any Violence offer'd to his Perſon, He tells us, *That we muſt be Subject to him not only for wrath but Conſcience*, and *that they who reſiſt, ſhall receive to themſelves Damnation.* And the Example of Our Bleſſed Saviour and the Behaviour of his Holy Apoſtles, and the Practice of the Primitive Chriſtians were conformable to this Doctrine; for they never diſputed the Lawful Commands of their Governours, Nor deny'd active Obedience to their Prince, when it was conſiſtent with the indiſpenſible Duty which they Ow'd to God. And when the Commands of their Prince were unreaſonable and unjuſt, and could not be complied with, without violating their Conſciences, and offending God, they neither open'd their Mouths in derogation of his Honour, nor lifted up their hands in defiance of his Authority, but with

Prov. 8. 15.
Rom. 13.

with an admirable mixture of Meekneſs, and Patience, and Charity, ſuffer'd when they couldnot obey, and bore the Puniſhment which was inflicted. And they who give any other Accounts of the Doctrines of true Chriſtianity, or of the Practices of its Primitive and Orthodox Profeſſors, do fouly miſrepreſent the one, and injuriouſly bely the other, and are as malicious Enemies to the Honour and Intereſt of our common Chriſtianity, as they are to the civil Authority of Soveraign Princes. For Chriſtianity is not only the moſt *Pure*, but the moſt *Peaceable* and loyal Inſtitution which ever was ſet on foot in the World; It guards the Thrones, and ſecures the Perſons, and ſupports the Authority of Princes with ſuch ſtrong and powerful Defenſatives, that no man can break through them but at the utmoſt peril of his Immortal Soul, nor without incurring the Penalty of eternal Damnation. And therefore every man ceaſeth to be a Chriſtian, when he commenceth Rebel, renounceth the Croſs of Chriſt when he ſets up a Standard againſt his Prince, and has as little of true Religion as he has of Chriſtian Loyalty in him.

2. No man can be ſtedily and immoveably Loyal who is not truly Religious. And this muſt needs be ſo, becauſe no men but ſuch as are truly Religious, are govern'd by a Principle, which prompts them to a conſtant invariable Uniformity of dutiful Reſpect and Loyal behaviour towards their lawful Sovereign.

An *Atheiſt* who denies the Being of a God, and a Prophane Perſon, who lives without any fear of his Power, or regard to his Laws, are equally under the Dominion

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of Senſe, and the Government of its Appetites, and are only ſwai'd by ſuch Conſiderations as have reſpect to their temporal and Earthly Felicity. Their Heaven is upon Earth, and they neither look nor wiſh for any other Joys than what ariſe from the Indulgence and Gratification of their ſenſual Affections. So that ſuch men can have no other Motives to be Loyal, than what the preſent Intereſts of this Life furniſh them with. For the conſiderations of God and Religion being laid aſide there remains nothing but the good things of this World to affect them with, and determine their Reſolutions; and therefore ſuch men cannot be Loyal any further, than the Hopes and Fears of this World will give them leave to be ſo. Indeed it cannot be denied becauſe it is matter of undoubted Experience, that many Prophane and Immoral men have behav'd themſelves with great Bravery of Spirit and Conſtancy of Reſolution in the Service of their Prince, Follow'd him in all the changes and revolutions of his fortunes, ſtuck by him in his Extremeſt Neceſſities and worſt Condition and expos'd their Lives and Fortunes to the Utmoſt hazards for the defence of his Perſon and preſervation of his Government. But what of all this? the Evidence of this Experience and the certainty of this Fact does neither deſtroy the truth of this Poſition, nor rebate the force of my reaſoning about it. For if all this Loyal behaviour did not proceed from an affecting ſenſe of that Duty which we Owe to God, nor from a Conſcientious regard which we ought to have for all his Inſtitutions, If it was not the effect of a vertuous choice, the reſult of pious and Religious conſiderations,

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It can be aſcrib'd to nothing but a caſual & contingent Principle, ſuch a Principle as might indifferently have made them falſe Traytors, or faithful Subjects, and conſequently their Loyalty was not ſo much their Vertue as their good Fortune. And therefore I think it no wonder at all, that ſome men who gave great Proofs of an Unſhaken Conſtancy, and invincible Courage in the Cauſe of our late Royal Martyr, ſhould deſert their former Profeſſions, and in ſome late juncture of Affairs give ſhrewd ſuſpitions of a turbulent and ſeditious Spirit, of malicious and ſpightful Deſigns againſt the Perſon and Authority of their Prince. For all this may be eaſily ſuppoſed and accounted for, without ſuppoſing any change in the Men: The men & their Principles may be the ſame that ever they were, and though they exert and diſcover themſelves in different and contrary Effects, yet this contrariety of Appearance and Operation is conſiſtent with the influence and efficacy of the ſame Numerical Principle which works contrarily according to the change of Seaſons, and the Alteration of Affairs, and the Variation of their ſecular Intereſts and the different Apprehenſions, which they may have of the moſt likely Means to promote and ſecure them. Formerly they might think it their only Intereſt to uphold Monarchy and defend its Inſeparable and undoubted Rights, againſt all the Rebellious Invaders of it; and this Conſideration might reaſonably enough ingage them on the King's Side, and keep them cloſe & Firm to his Party. But of late they might alter their Thoughts as to the moſt probable Methods, both of preſerving and improving their ſecular Intereſts, and perſwade themſelves, that there was no ſuch likely way, both to ſave their own

Stakes, & win thoſe of others, as by unſettling the Government and overturning its fundamental Conſtitutions; and what difficulty can there be in believing that the ſame Principle which formerly made them Loyal, ſhould under ſuch Circumſtances intoxicate them with the Spirit and Frenzy of Sedition, and ingage them in ſuch licentious Courſes as apparently tended to the Ruine of the King, and the Deſtruction of his Government? Alas! nothing can be more clear and evident from the Nature of the thing, than that a man, who is a mere Politician, and whoſe only Principle is worldly Intereſt, and who governs all his Actions by ſuch Maxims and Rules, as that ſuggeſts unto him, can never be faithful to any Party whatſoever any longer than he Judges it to make for his Intereſt to be ſo; and therefore when he obſerves his Intereſt to lie another way than in that in which he has already proceeded, the Principle by which he is guided, will oblige him to take new Meaſures, and put on quite different appearances, to change ſides, and act directly contrary to his former undertakings.

But now a Man who is inſpir'd with the Spirit of true Chriſtianity, who underſtands his Duty to his Prince, as it is taught and laid down by his Bleſſed Saviour, and is reſolved to practice according to thoſe Meaſures and Rules of Subjection, which the Goſpel has Eſtabliſhed; ſuch a man can never be any other thing than the moſt faithful and loyal Subject in the World. For as the Rule by which he is guided, will not allow of any thing upon any account whatſoever, which is either inconſiſtent with the true Honour, or deſtructive of the juſt Authory of his Prince, ſo the Principle by which he is acted, will not ſuffer him to

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decline from his Rule, but when all other Motives fail, which are of an inferior and worldly Conſideration, this alone will keep him firm and cloſe to his Duty. For as the Goſpel is his Rule, ſo Conſcience is his Principle; and as the Obligations of His Rule do not rely upon any Humane Authority, ſo the Force of his Principle does not depend upon any earthly Reſpects, but derives its Power and Efficacy from the inviolable Authority of God, and thoſe infinit Motives of eternal Bliſs, and eternal Miſery, upon which God has Eſtabliſhed his Laws, and enforced their Obſervation. And therefore a Man, who is loyal for Conſcience ſake, and upon Chriſtian Principles, will always be true and faithful to his Prince, however things go in the World: His Loyalty is built upon a Rock, an immoveable Foundation, which can neither be undermin'd or ſhaken by any Accidents or Changes whatſoever.

2. We may obſerve from the Order of the Words, that tho we are to fear both God and the King, yet we are in the firſt place to fear God, and then the King. God is the prime and principal Object of our awful Regards, and after Him Kings are to be reverenc'd by us. And indeed there is the ſame Reaſon why we ſhould fear God before Kings, that there is vvhy vve ſhould fear him at all. And this I ſhall make appear to you, whether

1. By *Fear*, we underſtand only the Natural Paſſion of Fear, as it has ſomething dreadful, whether Perſon or thing, for its Object.

2. Or whether by *Fear* we underſtand all that Duty and Obedience of which *Fear* is a proper & efficacious Principle.

1. If by fear we underſtand that natural Paſſion, which

has ſomething dreadful for its Object, even in this ſenſe God is to be feared more than Kings. For the Reaſon of all Fear is a Power to hurt and annoy, to afflict and torment us, and our Fears of any Object encreaſe proportionably to the Meaſures and Degrees of Power, which we conceive to be in it. Now God upon this account muſt neceſſarily be the Supreme Principal Object of our Fear, becauſe He only is Omnipotent and has Power to puniſh and undo us, not only beyond what Kings can inflict, but infinitly beyond what the united force and ſtrength of the whole Creation can reach unto. And therefore Kings and Princes, who may think themſelves ſo ſecure as not to fear man, have yet reaſon in Common with all their Subjects to fear God, becauſe they are no leſs ſubject to his Power, nor leſs accountable to his Juſtice than the meaneſt man upon Earth. And accordingly it is the Pſalmiſt's Advice unto them, *Be wiſe now therefore O ye King, be learned ye that are Judges of the Earth, ſerve the Lord in fear, and Rejoice unto him with reverence.* So that God is terrible to thoſe who are terrible to others, and juſtly expects that even Kings, who are feared and honoured by their own Subjects, ſhould pay Him the Homage of their Fear, and the Tribute of their Reverence, But there could be no ground for this, except God exceeded Kings in Force & Power and had Strength to ſubdue and chaſtiſe them, and to make them feel the Effects of his Wrath whenſoever they ſhould Violate the Laws of His Government.

Pſal. 2. 10, 11.

And therefore, if ever it ſhould fall out, that God & Kings ſhould be Competitors for our Fear, by requiring contrary and repugnant Duties, ſo that in ſuch Circumſtances we could

could not fear the One, without deſpiſing the Other, Our Bleſſed Savionr has plainly reſolved the Caſe by bidding us *not to fear thoſe, who only can kill the Body but to fear him who after he hath Kill'd hath power to deſtroy both body and Soul in Hell.* Math. 10. 18. And the reaſon upon which our Bleſſed Saviour determins the ſuppoſed Caſe, is ſuch as can never be anſwered; for it is taken from the vaſt difference and infinite inequality, which is betwixt the reſpective Powers of God and man who contend for our fear. For he ſhews Us that the greateſt Kings and Potentates can only deſtroy the frail periſhing part of us, our Bodies; & when they have done that, there's an end of their Power, they can do no more; but God can not only do that, but infinirely more; He can kill our Bodies, and after that deſtroy both Body and Soul in Hell.

Let the Conſideration of this then awaken our fear of God and affect our Minds with ſuch a ſenſible dread of his Almighty Being, which no threatnings or Perſecutions of evil men for the cauſe of Our Holy Religion ſhall ever be able to Obliterate or Extinguiſh. For as ſuch fear is infinitely reaſonable, ſo it is infinitly neceſſary. For our Obedience will alwayes follow our feares, and we ſhall adhere to the Cauſe of God and perſevere in our faithfulneſs to him according to the awful conceipts and apprehenſions, which we bear in our minds of his Infinite and Irreſiſtible Power. For if we fear man more than God, it will alwayes be in the Power of man to make us Apoſtates, Idolaters and to Bowdown to any thing which they ſhall ſet up for the Object of our Religious Worſhip. But if we fear God above man, no human threatning, no worldly

Terrors

Terrors will be able to make any ſinful impreſſions upon us, nor ever prevail with us to make ſhipwrack of Faith and a good Conſcience, and both theſe we ought to keep intire and inviolate in deſpight of all the allurements and terrors of this World to the contrary. For,

2. If by Fear we underſtand all that Duty and Obedience, of which fear is a proper and efficacious Principle, then in this ſenſe alſo we ought to fear God more then Kings. For Obedience has relation to Authority, and the Obligations to its performance proceed intirely from their Commands, who have Authority to determine and preſcribe the Inſtances of it. And nothing can be more plain than that the higheſt Authority muſt create the higheſt Obligations to Obedience, which are impoſſible to be diſſolv'd or weakned by any inferiour and ſubordinate Authority. Now God is the Supream Sovereign Lord of the whole Uniuerſe, the Fountain and Original of all that juſt and Lawful Authority which is exercis'd in it. And therefore as Kings have no Authority but what they have receiv-ed from God, ſo they can have none againſt him, none but what is ſubordinate to His, and which no further Obligeth, than as the expreſſes of it are conſiſtent with thoſe of the divine Will. So that all the Powers of the World cannot abrogate or cancel the Laws of Heaven, nor diſcharge mankind from that Duty and Service, to which they direct them. For to ſuppoſe otherwiſe is to ſuppoſe, that Kings do not Reign by God, but that God Reigns by Kings, that Kings are not Gods Miniſters, the ſubordinate Inſtruments and Deputies of his Providence but are Inveſted with a Paramount Power, with an Infinite, Boundleſs Unacountable

Jurisdiction

Jurisdiction not only in respect of their own Subjects, but also of God himself. But what is this but to divest God of his Legislative Power, to Pull him out of his Throne, and wrest his Scepter out of his hands, and to make Kings Gods in the highest Sense and most absolute Notion of the Word? for this must needs be so, If Gods Authority be so precarious as to depend upon the wills of Princes for its Obliging Power and Vertue. But this is so fooliſh and blaſphemous a Conceit, that nothing but the mention of it is neceſſary for its Confutation. And therefore tho' it is an Infinit Mercy when Kings are Nurſing Fathers and Queens Nurſing Mothers to the Church, when the true Religion is encourag'd and protected by the Civil Powers of the World, and the Doctrine of the Goſpel are adopted and incorporated into the Laws of the Kingdom, yet if ever it ſhould happen that Kings ſhould command what God hath forbidden, or forbid what God has Commanded & that under the ſevereſt Penalties which are poſſible for them to contrive and inflict, it vvould be both our Duty and our Intereſt to perſiſt in our Chriſtian profeſſion, and to ſuffer all the Torments, which Human Nature is capable of feeling, rather then Violate the unalterable Laws of God by any ſinful Compliances with the unlawful Impoſitions of Man. For the Nature of ſaving Truth and the fixed Methods of Eternal Salvation depend not upon the will of Man but of God, who only has Dominion over our Conſciences, and will bring us to Eternal Bliſs only in the way of his own appointment. And therefore whenſoever the Commands of Men ſhall thwart and contradict the Lavvs of God, let us remember that in ſuch caſes (as vve value the Eternal happineſs

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of our immortal Souls) we muſt obey God rather than Man: But then we muſt remember too, that as in ſuch Caſes it is the Will of God, that we ſhould not obey the Commands of men, ſo it is alſo His Will that we ſhould not reſiſt their Authority, nor riſe up in Rebellion againſt them. For the Power of the Sword, both by the Laws of God and Man, is the Sovereign's peculiar Right, and no man can make uſe of it without His Command, or againſt His Authority, without making himſelf Obnoxious both to Humane, and Divine Vengeance. And therefore in all Caſes where we cannot obey the Laws of Man, without offending God, we muſt patiently ſuffer their Wrath, and meekly ſubmit to their Coercion.

This is the Doctrine of the Goſpel of Jeſus Chriſt, and this is the Doctrine of the Reformed Church of *England*, which She has reaſon to Glory in beyond all other Churches of what Denomination ſoever, becauſe none beſide Her ſelf (which I know of) do Teach the Doctrine of Non-reſiſtance, and Paſſive Obedience ſo plainly and fully, ſo free from all Ambiguities and Reſerves, from all Exceptions and Limitations. May we all Adorn our excellent Church, by living conformably to Her holy Doctrine in all things, and then I am ſure we ſhall Convince the World, that we both Fear God and the King, by giving *unto God the things that are Gods*, and *unto Cæſar the things that are Cæſar's*.

FINIS.